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## THE EFFECT OF SCIENTIFIC AND TECHNICAL MENTALITY AND INNOVATION ON THE FORMATION OF MODERN SPIRITUAL AND ETHICAL FACTORS IN YOUNG PEOPLE

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### ABSTRACT

*This article analyzes the influence of spiritual and moral factors in the formation of scientific and technical thinking in young people. The role of scientific and technical literacy in the formation of innovative thinking of young people in modern times has been scientifically discussed.*

**KEYWORDS:** *Spiritual And Moral Factors, Innovation, Creation, Creativity, Superior, Modern Education, Cognitive, Processes, Harmonious View, A Dynamic Features, Technical Research.*

### INTRODUCTION

The scientific and technological revolution, the processes of modernization taking place in society will inevitably affect people's lives, spiritual and moral factors. The scientific and technological revolution has been studied since the new era (16th century). This would greatly expand the scope of our subject and lead us to deal with the history of science and technology. Therefore we are limited mainly to a brief look at the changes that have taken place since the second half of the twentieth century to the present. Doctor of Philosophy, Professor N. Shermuhamedova, who has observed the history of epistemological research, writes: "In the middle of the 18th century, the number of scientists in the world did not exceed 10,000, but by the end of the 19th century, the number of scientists had reached 100,000," she said. By the end of the 16th century, most of the "scholars" were clergymen with religious knowledge. In the 19th century, science and technology became an independent branch of social labor, and it was

practiced by “secular” professional scientists who had graduated from special faculties of universities and institutes. In 1850, about a thousand scientific journals were published in the world, and by 1950 their number exceeded 10,000. In 1825, the German chemist Yu. Libix established a scientific laboratory, which began to bring the scientist a large amount of income. By the end of the 19th century, the number of such laboratories was increasing. Science is beginning to attract more and more attention of traders and entrepreneurs.

## **MATERIALS AND METHODS**

They will start to finance the work of scientists, which is of industrial and significant producing.[1]. During this period, science and technical thinking differed from religious clerical views, scientists were interested in real-life problems, especially the improvement of the means of production, the discovery of the mysteries of the universe and its service to human interests. The struggle between the clergy, the church and the owners of science and technical mentality had led to many tragedies. Here we can remember the fate of Galileo, Copernicus, Spinoza, Bacon, Acosta. The second half of the twentieth century is a new stage in science and technical mentality . It was a postclassical period when a revolution took place in science and technical thinking. "After the Second World War, the achievements of science and technology in economically developed countries will be put into practice on an unprecedented scale in industry, agriculture, healthcare and everyday life. Science is making huge changes, especially in energy (nuclear power stations), transport (automotive, aviation), electronics (television, telephony, computers)."The development of science will be a key factor in the creation of the latest military equipment, and the escalating arms race in the condition of the post-war confrontation between the two camps will force major powers to invest heavily in scientific and technological research"[2]. During this period, science and technical thinking differed from irrational inheritance, and it was preferable to rely on common sense, to abandon sophisticated approaches and to devote to scientific research in accordance with the science of logic. During this period, about 60 research institutes and the Academy of Sciences of Uzbekistan, the Academy of Agricultural Sciences, the Academy of Medical Sciences were established in Uzbekistan alone. For the development of rational mentality, a new system of education, dreamed of by our jadid ancestors, will be created; all areas will be managed by highly qualified personnel. The information technological revolution of the late twentieth century has radically changed people's worldview and perception of the universe. Today, about 6 million scientists work in this great science. During the years of independence, the Khorezm Mamun Academy, branches of the Academy of Sciences of the Republic of Karakalpakstan and Samarkand, Andijan, Namangan, Bukhara, Surkhandarya, Kashkadarya and Fergana branches were opened in Uzbekistan. These research centers serve to develop intellectual mentality, enrich the life of society with the results of innovative research. The former "Chinese wall" between science and religion is being removed. The establishment of the Tashkent Islamic Institute for the Study of Islamic Culture and Mentality, 10 Islamic secondary special educational institutions, the Tashkent Islamic University under the Cabinet of Ministers, and the International Scientific Research Center named after Imam Bukhari leads to a harmony between religious and secular knowledge. These young people are bound to be influenced by their spiritual and moral views. Because today in these scientific institutions have a main goal which the formation of young people who have a great love for the rich heritage of Islam, full of high spirituality and enlightenment, actively participating in the processes of modernization and innovative development in our society,

mastering modern knowledge and information technologies, ready to fight religious extremism and terrorism[3].

## RESULTS AND DISCUSSION

The main goal is to form young people who will be able to hold their ceremonies in accordance with modern requirements. The impact of scientific and technical thinking and innovation on the formation of modern spiritual and moral factors in young people can be seen in the following:

- when it is considered that the intellect as a modern sign, an indicator of human perfection;
- in the tendency to modernize social life on the basis of modern knowledge, scientific worldview;
- when evaluating the achievements of innovation and modernization in terms of high moral and ethical values;
- while acting as a supporter of scientific and technical discoveries, humanization of technological processes, humanization;
- while enriching their spiritual world with high ideals, exemplary experiences and modern altruistic views based on a combination of secular and religious knowledge;

Although the view of the intellect as an important indicator of human perfection has existed since the time of our great ancestors, such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni and Ibn Sina, it was not until the twentieth century that it became a special quality of man. (Farabi). The newly established schools were based on the paradigm that everyone, regardless of human origin, nationality, gender, has intellect, everyone can discover, create, show their intellectual abilities.

Sexual and social restrictions on the upbringing of young people have been halted. It was essentially a novelty, an innovative change. Today, it has become a tradition to turn intelligence into natural intelligence and artificial intelligence. This is primarily due to cybernetics, computerization. "The emergence of computer systems, which began to be called intelligent systems (IS), and the development of a direction called artificial intelligence (SI) have given rise to a new approach to a number of traditional theoretical cognitive problems. This, in turn, has helped to find new ways of research, to focus on many aspects of cognitive activity that no one has previously remembered, to understand new cognitive mechanisms and outcomes" [4]. This scientific innovation gave rise to the theory of "computer mentality". At the same time, the practical mastery of the computer has become a common reality. For example, today in Uzbekistan about 7 million people use the Internet. About a third (32 percent) of our respondents considers computer technology to be the most effective means of intellectual growth. According to them, the computer plays the same role as books and scientific heritage in human development. Even the computer is superior to any other means with its responsiveness, richness of information and quick interaction, communication. The maturity of young people depends on the adequate dissemination of scientific, spiritual and vital heuristic information. The lack of this information, the lack of ability to use it, has a negative impact on the intellectual development of young people. At the same time, artificial intelligence, computerization also raised the issue of spiritual and moral development of man, as a result of which the term "computer ethics" appeared. According to scientists, "we cannot replace a person with computers in areas related to

interpersonal relationships, mutual understanding and affection, for example, replacing a psychiatrist or judge with a computer is immoral. According to J. Moore, computer ethics is a dynamic and complex field of research that studies the relationship of ever-changing computer technology to the language of facts, conceptualization, politics, and values. Computer ethics does not consist of a list of rules to hang on the wall or even ethical principles that are automatically applied to computer technology. Although computer ethics links technology to and depends on ethics, it represents the goal of understanding computer technology and implementing policies in this regard”[5]. Hence, the debate over the connection of intellectual pursuits with spiritual moral values continues, which is one of the immanent laws of contemplation. But technocratic ideas and proposals are also likely to open up new topics and directions for innovative research. The desire to modernize social life on the basis of modern knowledge and worldviews is the result of maximalism in youth. True, most of them cannot imagine exactly what modernization, what reforms will lead to. Living with high spiritual and moral ideals, seeking them from secular and religious values and experiences is a characteristic feature of Uzbek youth. They are well aware of the negative attitudes towards Islam and religious values during the Soviet era. At this point, the impact of the education system is obvious. In the Soviet era, it was impossible to write or talk about Islamic thought, because in Islam, ideas and views based on common sense, rationality, and life experience were contrary to communist ideology.

## CONCLUSION

In fact, the development and thinking of the world cannot be imagined without the Islamic phenomenon and culture. Under the influence of Islam, such spiritual and moral factors were formed in the East and the legacy of such thinkers was formed, without which it is difficult to turn today's development, innovative changes into a reality. It is true that Islam has influenced these spiritual and moral factors and the legacy of thinkers in different ways, while religious fanatics have opposed scientific research and did not want them to be included in public life. For example, M. Khatami, who specifically studied Islamic thought, reveals that he formed different philosophical, scientific, political and moral ideas at different times. Some ideas (e.g., Farabi's political-philosophical legacy) have been completely forgotten [6]. Islamic mentality was a paradigmatic phenomenon that influenced secular views and knowledge, which could not be erased from the hearts of the people, the nation. Forty-three percent of our respondents say that scholars who have left a deep mark on Islam and thought are a school of life ideals, their spiritual and moral qualities, and 37 percent say that religious values, especially Islamic moral traditions, influence the formation of secular views. They believe that changes in society will strengthen Eastern and Islamic values, giving a national spiritual outlook to the modernization process. Underlying this optimism lies confidence in the Islamic heritage and modern renewal.

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